

**Chapter 1 : Project MUSE - A Jesuit Missionary in Eighteenth-Century Sonora**

*Contributor Internet Archive. Language English. Kaspar Leo von Silenen's command -- The talented Jost Segesser -- The Swiss and the Battle of Lepanto -- A long.*

Abstracts for symposium: She just barely escaped the death penalty, and her manuscripts were publicly burned by the Stockholm executioner in She was condemned to exile. After a short sojourn in Saxony, she went to Amsterdam, where she published a number of tracts in German and Dutch about Charles XI of Sweden and his leading role in the imminent apocalyptic drama. It will become very clear that her national Swedish eschatology has a certain ideological logic when seen against the background of the critical political situation in the Sweden of the s. Benedeck, University of Pittsburgh, PA: The latter has been lauded as a seminal work in the history of psychiatry, while the psychological insights of the former appear not to have been recognized at all. The purpose of the two works differed: Petrarch sought to give encouragement to readers beset by the anxieties of a plague ridden world. Weyer was attempting to extricate the prevailing culture as well as himself from beliefs in demonic explanations of aberrant behavior and the juridical consequences of such beliefs. Weyer described unmistakable cases of schizophrenia, but does not comment on ranges of normalcy. According to my interpretation they pertain to depression, including suicide, hypochondriasis, anxiety, hallucinations, dreaming and disorders of sleep, mental retardation, and senile memory loss. He never invokes a demonic etiology and ridicules hagiographic beliefs. The less is understood about a symptom the more difficult it is to cure. If no competent physician is available, take care of yourself by avoiding all excesses. Both authors cite sources: Most prominent for Petrarch is Cicero; most prominent for Weyer is St. The more competent a physician is the more disease manifestations can he identify to be physiologic and in his realm of therapeutic competence, and the fewer he must relinquish to clerical care. Both authors were believing Christians, but in ignoring demonology Petrarch formulated psychologic insights that are more modern and more widely relevant than those of Weyer. Evolving Understandings of Intellectual Impairment in Late Medieval England In contrast to other forms of mental disorder, when we think about intellectual disability we often imagine it as a natural, trans-historical constant, resistant to cultural analysis. Yet, medieval ideas about intellectual impairment differed greatly from our own. For most of the Middle Ages, no disorder resembling the modern concept of intellectual disability existed in medical discourse. Medieval medical writers excluded congenital cognitive impairments from their taxonomies of mental disorder, believing that incurable disorders lay outside the scope of medicine. In other words, intellectual disability was a topic of theological inquiry rather than a medical category, and was, as a result, ill-defined at best. This began to change however with the rediscovery of Roman law. Roman law had granted the state the right to take mentally incompetent individuals into its protection, and distinguished between the rights of people suffering from temporary and permanent mental disorders. Jurists in England readily incorporated these precepts into the common law, and by the late thirteenth century the English Crown had begun to take the lands of people referred to as *idiotia* and natural fools into its custody. In doing so, I highlight ways in which social and cultural forces informed medieval ideas about intelligence and its absence before a concept of congenital intellectual disability emerged in medical thought. Literature, in fact, can often be identified as a medium to achieve epiphany or to describe such an experience by way of exploring the aspect of love. Medieval poets were at the forefront of the exploration of the spiritual and mental especially with regard the discussion of the theme of love. The martyrdom legend of the brothers Ss. Savin and Cyprien, on which the mural illustrations are based, had been analyzed and deconstructed by the Bollandist Baudouin de Gaiffier, who concluded, that the legend was a fictitious construct. However, rather than discarding the legend entirely, I have chosen to examine it from a theological vantage point. Ignatius in his Epistle to the Romans, dubbed by J. In the presentation I will show how the early Christian Eucharist transubstantiation theology of martyrdom, emanating as a mental state in the Epistle to the Romans, changes in the 11th century and becomes eschatological with martyrs receiving their reward and serving as mediators between heaven and earth. I will also show how later on the hagiographic narrative becomes an exemplum for monastic self-flagellation, and thus returns to the transubstantiation

mentality. I will demonstrate how these shifts in thought that took place over time are reflected in the hagiographic literature and its pictorial interpretations. In other words, through the course of these two plays, Shakespeare not only reveals the dependence of transcendent religious, social, and private truths upon illusion, he also dispels the early modern fear of madness toward the acceptance or rejection of that illusion. Looking at disability and difference is essential in mapping medieval conceptions of the continuum of mental illness and wellness and considering to what extent medieval conceptions include elements of the modern functional definition. Disability theory allows readers to have a better understanding of representations of difference. Paradoxically, madness like blindness, deafness, or other physical differences was at the same time perceived with intolerance, revered as prophetic, seen as punishment for sin, and employed as social satire. This study shows that wellness implied not only personal well-being or bodily ability, but also social health. All of the senses appear to be engaged in overall mental well-being, with a rather holistic conception of the notion. Such varied medical advice is echoed by "then either followed or eschewed by" roughly contemporary literary texts and the study provides an overview of such analogues in fifteenth-century English and French romance traditions. Finally, the study offers close comparative readings of specific medical and literary texts then opens up to wider issues of the intellectual history of notions of wellness and mental well-being. Affective Piety in the "Pricke of Conscience" Influenced by the highly emotional consequences of the Black Death, religious devotion of the late Middle Ages centered itself on the humanity of Christ, and in particular, the graphic, and even gothic visual representation of His body. Images of death and dying of the common man drive home the seriousness of sanctity. Stark imagery and chillingly realistic details permeate this devotional literature. Visual, imagistic, highly emotional expressions of death evoking passionate, fervent sentiment coincided with the death experience of the masses. The anonymous Southern Recension of The Pricke of Conscience aptly displays the poignant feelings so commonly experienced at the time. In this sermon, emphasis on bodily functions and reactions are common, and provide a tableau of rhetorically stimulating encouragements to virtue, as Howell Chickering so well points out. Of its seven-part structure, six purport to reveal the difficult state of living and dying in the fourteenth century: The overall strategy of this more than 7,000-line injunction is to threaten, frighten, and intimidate the layman into proper conduct and sanctified behavior. The author does so systematically, and unrelentingly, with a series of visual delineations which paint an often terrifying reality indicative of the affective piety so often portrayed elsewhere in this century. Defining melancholy as an essential factor in a model of epistemology, however, may be rather exceptional. Crucial elements of this model, which is presented as being opposed to a traditional institutionalised and empirical understanding, incorporate not only the inclusion of nature and divinity, but also - and primarily - of melancholy. Melancholy, as it is presented in the Aurora, turns out to be a condition of or for knowledge in more than one way: The goal of a close analysis of the text will be twofold: The latter will allow us to have a clearer sense of the boundaries between body and psyche, as well as the manner in which various illnesses could be cured. An Dr Maedhbh M. Constructing the Early Irish Cult of Brigit My paper will deal with medieval Irish Spirituality in the context of Irish hagiographical sources, in particular the Brigidine corpus. No other Irish saint is comparable to Saint Bridget in terms of the sheer volume of Medieval sources and references which exist today. The Brigidine dossier contains vitae, vernacular lives, hymns, poems, prophecies, martyrologies, litanies, short verses, glosses, genealogy and anecdota not to mention the many references of Bridget in the lives of other saints. These documents allow us to construct a picture of the cult of Saint Bridget when Christianity in Ireland was just in its infancy. With this in mind, I will examine this material in an attempt to identify the prevalent issues and attitudes of the day as well as to determine the role Spirituality and Religion played in fostering and developing an ethos and an understanding in the hearts and minds of people of medieval Ireland. Therapeutic Reading, Meditation, and Connectedness in the Middle English Court of Sapience The medieval English dream vision, insofar as it is undergirded by a Boethian consolatory substructure, has often been seen as a therapeutic mode of writing directed towards the rehabilitation of the self. My paper suggests that by reexamining such works in light of the meditative habits known to have been central to premodern reading habits, we can not only give a better account of these works but also gain insights into premodern mind-body medicine. As far as the Court is concerned, a chief strategy of soliciting readerly pleasure involves "perhaps

counterintuitivelyâ€”scholarly citation merely, that is, the cheerful redirection of the reader to trustworthy compendia where fuller scientific information may be found.

**Cure and Maintenance of Mental Health in Late Medieval Vernacular Medicine** This study sets out to compare two late-medieval remedy collections and their approaches toward mental health. It investigates vernacular, Occitan and Swedish, texts which reflect both learned and lay conceptions of illness and health, deviancy and normality. It seeks to reveal not only mere diseases and cures but practices, beliefs, and attitudes toward mental disorders such as melancholy, lunacy, insomnia, excessive emotionality, drunkenness, and varying moods. The study comprises the scrutiny of mental disorders in recipes and enables the comparison between two different cultures, or at least, between two textual communities. One community was situated near the leading medical centre of Montpellier and the other was the remote, Bridgetine monastery in Naantali, on the Southwestern coast of Finland, part of the Swedish realm at that time. Through the comparison of the textual communities at the fringes of Europe, Southern France, and Eastern Sweden, it is possible to examine center-periphery dynamics in transmission of medieval medical knowledge. There are many unsolved questions regarding the intended audience, ranging from the sex and social standing of the compilers, owners, and readers to the distinctions between the categories of healers. The examination of mental disorders in these anonymous texts will possibly shed new light on these issues. Based on my preliminary studies, it seems that vernacular medicine sought to include rather than exclude or marginalize mental disorders, e.

**Mental Illness in Twelfth-Century Ireland:** Although the text is of importance for the reflexes it contains of the motifs of the wild man, and the saintly fool, this paper will focus on the use of mental illness as the mark of the regal figure deemed no longer fit to rule.

**Women Artists and the Attraction of the Labadist Religion** While there has been a degree of recent research on the famous female followers of the Protestant reformer Jean de Labadie, no one has as yet adequately explained why two internationally celebrated artists of the Dutch Republic, Anna Maria van Schurman and Maria Sibylla Merian, were attracted to the Labadist religion and community. Jean de Labadie, who had earlier been a Roman Catholic and a Jesuit, developed a radical form of Protestantism that emphasized social righteousness and practical discipleship. He conducted house meetings where all believers were considered priests and allowed to speak as they studied the Bible together. In addition, true adherents to the faith were eventually expected to eschew all worldly vanities and live in the Labadist community with all things in common. Therefore, the equalizing of all adherents of the faith and allowing all to speak and participate in meetings must have been one factor that would have drawn women, and particularly talented and independent women, to the Labadist community. This was particularly crucial for a single woman, van Schurman, and a woman separated from her husband, Merian. Both before and after joining the Labadist sect, these women were writing about such personal meditations and spiritual insights, which were instigated in part by their artistic observations of the natural world. And Merian advises observation and study of the world as a way of overcoming spiritual blindness. In her *Flower Book* she emphasizes that nature is a glorification of God.

**Motors of the Mind:** Much attention has been given to the tripartite structures of the poem, with its frames of the dreamer and his sleep-deprived state, the story of Seys and Alcyone as his reading material, and the discourse between the dreamer-poet and the knight clothed in black. Without question, the interlocking and subjective concerns of each part of the frame are significant to the elegiac experience that Chaucer wishes to create for this remembrance of Blanch. What seems most apparent, however, is the way in which the healing of the mind is achieved through the various levels of discourse in the poem. Such is the case for the poet-dreamer and the knight clothed in black. Healing comes to the poet and the knight clothed in black through their recourse to discourse which both encloses and discloses reality at the precise moment that benefits the speakers. There is little historical evidence that John of Gaunt mourned in any irresponsible way for Blanche. That is precisely the moment of recognition that once achieved will allow the poet quickly to end the poem. By the fourteenth century, a good deal of dream lore related to healing was known. Chaucer also seems aware of some of the current debates in realist and nominalist philosophy about the nature of representation and the formation of reality. How does it process experiences?

*The Cardinals of the Holy Roman Church top page Kaspar Leo von Silenen's command -- The talented Jost Segesser -- The Swiss and the Battle of Lepanto -- A long.*

Service Electric and Gas Co. American Legion Post , Matawan, has been awarded r r. Stachura, vice principal of the Matawan Township High School,: Andrew Sackermaq, chairman of adult education at Temple Shalom, Matawan, has announced that a new ; series of Post Oneg programs on Jewish beliefs and practices will. New Jersey Towtr 4 Light Company. Sanaqulsta, Mataawnn, chairman ot Im schools Science Department. Teddy decided that if he played the organ, he could be more activo socially with his friends. Gatsch learned of Teddy tf efforts and the Rotary Club voted to help by presenting the funds tor lthe organ,.. He declared his patience was running out on pleas from the regional office to wait a little longer for word from Washington on the matter before resorting to -"pressure" tactics, such as contacting Rep. The proposal initiated May 8 between the governing body and postal officials concerned making the Cliffwood Post Office a branch of lthe K eyiw t Post Office whereby the area south of Route At present, householders and business people in tiie area only have cnll service and boxes tu C-liffwond Post Office. The mayor opined householders could expedite the project by getting correct house numbers for their homes. The mayor declared If no word Is forthcoming by Oct. He suid the matter was being "bound up by bureaucratic inter-office politics within the Post Office Department" nnd that It was time "to pry this thing loose. Fisher nee Kathleen M, Flynnl, formerly of Malawan, presented a paper a! Her borne Is In Woodlund, Calif. While in Massachusetts, Dr. Fisher mul h e r two children will visit the childrens graiuhnntli er, Mrs. On Monday, they will be at home with her pnrncnl, Mr. Public Notlco c i. Matawan Township Water Department but lthe Zoning Hoard approved it and foiwurded il to tho governing body or final action. AbnuroviU had been refused the right to withdraw the application without prejudice so he could refile with revisions to ineel lthe objections he anticipated with lthe council. Monday, the proposal wus rejected II at 10 a. Both cernnuuiks will be foijnwud by a tour of tho newly constructed facilities. Richard "S is s -. Siegel would erect one house facing Main St and cut a road alongside it into the rear sector of the property where seven moro houses would bo built on a cul-de-sac turnn round. CouVk; ciimcn itywurd -. Hi, Invay Authuritys annual service awards dm -- ner Wednesday nirth.. Hulstonwood Manor, Route 34, Mata- wan.. Tonli June to the Aulliority m l. Kohn started In 1! The Young Republicans also passed a resolution cenru: Gross, for his plan to closf: William law le i, uetcaiiun ditedir. Ihtv,public -- vou and I jo;,,s UMiiiul. W rdfclsday" aj fl ". Main U-, M ulaw ao,: JtMls is tho im m ediate pa. Stale Project and Community Im provement P rogram. Gnis were M-oi e y M r., Mrs. Knieration of WomenV G o bs Ct. Prslutmt of the N. Hans K iatz, vice president; Mrs P. R icb aid t: Vernon AcheubeiK, jtu-ior ndvisor; Mrs. Jam e s Atkins, Mrs. Albert Glospie, M rs. M urray Stjbei and Mrs. Proceeds from the event ore distributed to the participating hl. Back From Adirondacks Mr. M in the Adirondacks, N. Oxox gd - Mr.. WiN ho in yeryinf!. K jdw rd -. Helen -MwrtWv M r.. Reliance Wilson und; M r. Prrti H i i. Oi cack issutf of. Coo -e tiu i Doteti Jwh- iu ii. Doartl of A d justment. G ilb e rt, Pfarci-i, UW. W lliim Uttej,- proceduro it. R ic h a rd F a rr a n c l, Adoipft Furisk, spiriiaa: It hai baen ona weok lincu you wore challongod to dobtita th e question of tho towering of Freneau. Plooso dont mako y o u r doydroam a nlightmaro for Matawan Borough. TewipW ta h Abivs. This beautiful student desk..

**Chapter 3 : The 'SNL' Weekend Update anchors throughout the years, ranked**

*Years of Peace -- and Napoleonic War Kaspar Leo Von Silenen's Command The Talented Jost Segesser The Swiss and the Battle of Lepanto A Long, Uneventful Period Years of Pace and the Altishoffen Dynasty The Popes, the Swiss Guards, and the French Revolution Another Restoration 6.*

While the format remains the same, the show has been through 23 different anchors in its 43 seasons, with styles ranging from a straightforward parody newscasts Jane Curtin and Dan Aykroyd to a stream-of-consciousness stand-up act behind the desk Dennis Miller to a more freewheeling, giggly showcase for recurring characters Jimmy Fallon and Tina Fey. Enjoy the list, and have a pleasant tomorrow. Charles Rocket Charles Rocket was the only Weekend Update host who was an actual news anchor before landing on Update, hosting local broadcasts in Pueblo, Colorado and Nashville. He was supposed to be the breakout star of the first season without the original cast – people compared him to Chevy Chase because he was tall, handsome and kind of a d backstage, but audiences really only responded to The Rocket Report, a man-on-the-street segment filmed on the streets of New York. His Update performances are Rocket was fired immediately, the show was placed on hiatus and eventually, the entire cast besides Eddie Murphy and Joe Piscopo lost their jobs. Some Weekend Update hosts have been bad, but only Charles Rocket was so bad he nearly got the show cancelled. Later Rocket played the bad guy , Nicholas Andre, in "Dumb and Dumber" where he continued to be tall, handsome and not very funny. Christine Ebersole Christine Ebersole joined Brian Doyle-Murray for the last two episodes of Season 7, during a period when Dick Ebersol was trying literally anything to keep the show on the air. Ebersole only did one season on the show, before moving on to a soap opera, still the only "SNL" cast member to make that career move. Ebersole went on to a long acting career on stage and screen, winning two Tony Awards, appearing in films as diverse as "Amadeus" and "The Wolf of Wall Street," and never reading fake news off a prompter again. That same year, Doyle-Murray did six episodes with Christine Ebersole and eight solo efforts. Periodically Gross would appear as a field reporter during the BDM-hosted editions of the news. Sanz was surprisingly competent behind the desk, but the most memorable thing about his brief time on Update was the horn-rimmed glasses he wore as tribute to Fey. Colin Jost Colin Jost took over as head writer and Weekend Update anchor in , though he stepped down from the head writer job for a while before Season Comedy audiences have never cared less about the opinions of rich white guys from Harvard. Jost is better the more he loosens up, banter with Michael Che and has a sense of humor about himself. And "This Is Spinal Tap! Guest took over seven episodes into his lone season, after the show spent a year using its guest hosts as news anchors including two episodes with Billy Crystal as Fernando. He was perfectly fine, but having Guest not play a character, do live performance and deliver scripted material wastes nearly all of his most unique talents. While she certainly had the chops to grow into the role, as her gig hosting the White House Correspondents Dinner showed, she ultimately preferred focusing on her spot in the main cast. Colin Quinn Colin Quinn took over after the controversial midseason firing of Norm MacDonald, and the circumstances made it tough for him to win over the audience. But he parlayed what he learned on "SNL" into a series of wildly successful one-man theater shows. Initially Che wrote for the show, then became a "Daily Show" correspondent for just nine episodes, before being hired back at "SNL" to host Update. Unfortunately, that change has also meant Colin Jost gets to do monologues as well. Primarily, that was so he could keep doing debates with Curtin, though perhaps the Weekend Update staff needed his management experience behind the scenes. At the news desk, Aykroyd was at his best playing the chauvinist foil to Curtin, but having Aykroyd do straightforward reads of news jokes was a waste of his gifts. The verbose fount of esoteric references was replaced by Nealon doing Update in character as a befuddled newsman. And Nealon looked the part, too. After three seasons, Nealon passed the baton to Norm MacDonald and returned to the regular cast. But Update showed he was more than the guy who would break up in sketches. Plus his dynamic with Fey made Update much more, well, dynamic. He could nail straightforward jokes as well, which opened the door for opportunities to host award shows and eventually have the most popular late-night show in the country. His annual Oscar picks were always a highlight, typified by him

dismissing most nominees with "Who cares? But she gave it back in kind:

**Chapter 4 : The Cardinals of the Holy Roman Church - New bibliographic items**

*With the recent elections of Pope Benedict XVI and Pope Francis, the world witnessed the pomp and honor of the Swiss Guard, the "Pope's Army." Now Robert Royal takes us through the colorful year history of the military guard that has witnessed every major Vatican event for half a millennium.*

The 5 best and 5 worst moments of the Emmys Getty Images Matthew Jackson The 70th Annual Primetime Emmy Awards were held Monday night in Los Angeles, and like all awards shows, they were a wild mix of good and bad, depending on where you were sitting and who you were rooting for. So, to recap the night, here are our picks for the five best and five worst moments from the Emmys. It was ridiculous, yes, but everyone gave it their all, and it was a bunch of people you probably genuinely liked. Then hosts Colin Jost and Michael Che took the stage to deliver their own opening jokes, and the energy in the room changed. Something felt off and a little too stiff, particularly after a musical number in which a group of lovable stars just got really goofy. Perhaps the jokes were trying too hard to get a rise out of the audience. Whatever the case, this was an opening that just never quite landed. All Hail Betty White Getty Images Because this was the 70th year of the Emmys, several brief segments were devoted to celebrating some of the history of the awards, and while not all of them worked more on that in a moment, one of them did, if only on a level of sheer joy. The audience went wild when White appeared, giving her a lengthy standing ovation as she gave brief remarks, cracked a couple of jokes, and adorably said "goodness! There was no special award to be handed out, no particular role she had to fill, and no pressure for her to be anything other than her usual self. It was nice to see the year-old icon and First Lady of Television get a little more love. Then everything quickly fizzled, as Che and Jost simply cut to the pair at various points in the night to find them eating various kinds of food for a few seconds. That was after just one episode of one television show. Weiss began his remarks by memorializing his mother, who passed away just two weeks ago, then turned to his girlfriend Jan, who was sitting in the audience. The Reparation Emmys Getty Images Sometimes the worst bits become the worst because you can see the ways in which they could have been the best. Not surprising, but certainly refreshing, as Gadsby sidestepped the usual teleprompter-driven speech that presenters are saddled in favor of an effortless, and effortlessly funny, barrage of jokes poking fun at the response to her special. Especially not men," she said. The show simply kept getting overlooked for major awards, but its nominations for Outstanding Drama Series, Outstanding Actor in a Drama Series Matthew Rhys, and Outstanding Actress in a Drama Series Keri Russell Monday night suggested a possible, if slim, chance at final glory for one of the best shows of its era. First, showrunners Joel Fields and Joe Weisberg won an Emmy for writing the series finale, "Start," and their exuberant response seemed like enough. Then Rhys won for his final season of acting, and a spark of hope grew into a small flame. Then, sadly, the flame was extinguished when Russell "who seemed like an obvious choice to take home the trophy" lost out to Claire Foy who is, it should be made clear, also deserving. All art is subjective, and so are all awards shows. The Americans should have won more awards, yes, but time will be very kind to this brilliant show.

**Chapter 5 : Table of contents for The Pope's army**

*Annatextiles Kirchentextilien Detail of Chalice Veil, embroidered by a sister of the convent of Gnadenthal for Jost Ranuntius Segesser von Brunegg Find this Pin and more on Embroidery by RedRose*

Retired Titular Professor in Dresden. I--IX The following list of books is supplementary to the bibliographies given at the end of the articles contained in volumes I. In this list each title entry is printed in capital letters. It is to be noted that, throughout the work, in the articles as a rule only first editions are given. In the bibliographies the aim is to give either the best or the latest edition, and in case the book is published both in America and in some other country, the American place of issue is usually given the preference. Seeking after God, New York, *Rerum gestarum libri qui supersunt*, ed. Wells, Why we believe the Bible; Outlines of Christian. Evidences in Question and Answer Form, Boston, Champion, The Living Atonement, Philadelphia, Delitzsch, Handel and Wandel in Altbabylonien, Stuttgart, Studies in the Psalter, London, Textkritisches, Sprachliches und Sachliches. Leviticus, Numeri, Deuteronomium, Leipsic, Josten, New Studien zur Evangelienhandschrift. Heaton, The Bible of the Reformation: Robinson, What about the Old Testament? Is it played out? Schlatter, Die Theologie des Neuen Testaments, vol. Swete, Studies in the Teachings of our Lord, London, Browne, Boniface and his Companions, London, The Parisistas of the Atharvaveda. Denison Ross, Bombay, Oldenburg, Aus dem alten Indien. Add to bibliography the work given above under Benedict XIV. Macken, The Canonization of Saints, Dublin, China and the Gospel. Le Dieu du sol dans la chine antique, Paris, Parker, Studies in Chinese Religion, London, Funk, A Manual of Church History, vol. Lublinski, Der urchristliche Erdkreis und sein Mythos, Vol. Gabrielseon, Ueber die Quellen des Clemens Alexandrinus, vol. Common Prayer, Book of: Meyer, Altgermanische Religionsgeschichte, Leipsic, Mit vielen zeitgenossischen Illustrationen, Berlin, Schrijnen, Essays en etudien in vergelijkende Godsdienstgeschiedenis, Mythologie en Folklore, Venlao, Beard, A Crusade of Brotherhood. History of the American Missionary Association, Boston, Durrant, Cross and Dagger: Russo, La curia romana nella sua organizzazione e nel suo completo funzionamento a datate dal 3 novembre, , Palermo, Light from the Ancient East. Cornish, The English Church. Thompson, The Historic Episcopate, Philadelphia, See above, Biblical Theology. Klamath, Ezras Leben und Wirken, Vienna, Eine biblische Studie, Leipsic, Schultz, Dokumente der Gnosis, Jena, Hall, The Nature of God, Philadelphia, Ihr Briefwechsel aus den Jahren bis , Basel, From the Revised Version of the Four Gospels. The Bible Text only. Eine Untersuchung zur Geschichte des Urchristentums, Strasburg, Milligan, Selections from the Greek Papyri, ed. Introduction; in the Century Bible, ed. Sayce, New York, Fibras of Faith, London, Mellone, The Immortal Hope. Present Aspects of the Problem of Immortality, London, Indians of North America: The Mysteries of God, London, Glazebrook, Studies in the Book of Isaiah, London, Morgan, The Prophecy of Isaiah, 2 vols. The Building of the Church, New York, The First Part of the Epistles, ed. Hilberg, in CSEL, vol. Jerusalem, Anglican-German Bishopric in: Add to the bibliography The Jerusalem Bishopric: Documents, with Translations relating thereto, published by Command of H. Forsyth, The Work of Christ, London, Weiss, Jesus von Nazareth Mythos oder Geschichte? A Devotional Commentary, London, The Revelation and the Johannine Epistles. Introduction and Notes by Rev. Extracts from the Ecclesiastical History, ed. See Huss, John, above. The Religion of Israel, London, The Way of Prayer, Boston, La Jeunesse de Wesley, Paris, Eayres, A New History of Methodism, 2 vols. Foreign Missions and the Second Advent, ed. Mercier Cardinal , Modernism, London, Field, Mystics and Saints of Islam, London, The Encyclopedia of Islam, part v. Becker, begun in Strasburg, Traum, Mormonism against itself, Cincinnati, Lehmann, Mysticism in Heathendom and Christendom, London, The Call of Self-knowledge: Pepwell in ; ed. Gardner, New York, Ein Handbuch der Mystik, 2 parts, Freiburg, Ehrenreich, Die allgemeine Mythologie and ihre ethnologischen Grundlagen, Leipsic, See Egyptian Exploration Fund. Addai Scher, traduit par P. Fendt, Die Christologie des Nestorius, Kempten, Belart, Friedrich Nietzsches Leben, Berlin, Deissmann, Light from the Ancient East: Lietzmann, Die Briefe des Apostels Paulus. Williams, Epistle to the Galatians, London, Yorke, The Law of the Spirit.

**Chapter 6 : The Pope's army : years of the Papal Swiss Guard (Book, ) [calendrierdelascience.com]**

-- Jean Jost, Bradley University, Peoria, IL: *Affective Piety in the "Pricke of Conscience" Influenced by the highly emotional consequences of the Black Death (), religious devotion of the late Middle Ages centered itself on the humanity of Christ, and in particular, the graphic, and even gothic visual representation of His body.*

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**Chapter 8 : Michael Che and Colin Jost poke fun at 'Roseanne,' Trump in opening Emmys monologue**

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**Chapter 9 : The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. IX: Petri - Reuchlin (all)**

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